

ruin of all his plans. His home was gone, and his only friend. It did not occur to him to move away from the doorsill his feet had crossed so often, because it was infected and under a ban. Where was he to go to; where else could his weary limbs and heavy heart find a resting place? He heard Jack's crutches clicking over the pavement—and then he was alone. Now, Mrs. Clack was dead, he was utterly alone in the world.

By-and-by his ear caught the sound of a child crying in the dark, somewhere near at hand—of little Dot crying—for no other child in the court cried softly and quietly, as she did. He lifted himself up and shook off the bewilderment of his sorrow—a new plan was already coming into shape in the lad's active brain. They should never carry off Dot to the dreadful workhouse, to be brought up with workhouse children. He thought of Peggy thrashing her and his blood boiled. But he must keep himself quite still and on the alert, unseen by anybody, if he was to carry out his scheme. He crouched down again in the darkness and waited to find out where Dot was. Before long he discovered that she must be sitting at the foot of the narrow staircase leading up to the Watsons' rooms, and he crept silently that way, and as silently unlatched the door.

"Dot," he breathed in a very quiet tone; "hush—here's old Don."

"Don!" whispered the little creature, half afraid of him in the darkness.

"Ay! come along with old Don," he said, "and buy some sweeties; I've money in my pocket."

He put his arm gently round her, and she let him lift her up and carry her away without a sound. Dot was accustomed to quiet movements and low voices, for her blind grandfather could not patiently endure any noise that could be spared him; and Don's manner towards her was very tender; he kissed the soft cheek next to him again and he clasped her fondly in his arms. His heart sank as he passed Mrs. Clack's closed door, but he knew he had no time to linger. Cautiously he crept along the darkest side of the court, where no lamp had been lit because of the broken glass; and he kept as much as possible in the dark along the streets, until he reached a distant place, where he could look at Dot in safety.

He sat down on the curbstone in front of a brilliantly illuminated spirit-vault, where the glare of light fell full upon Dot's pretty face. It was dirty and unwashed, and her curly hair was in knots and tangles, through which he could hardly pass his fingers. The tears had made little channels down her cheeks, and the red cloak she had been so proud of was bespattered with mud. But she was laughing merrily now as she looked into his sorrowful face and her little arms fastened round his neck again.

"Old Don!" she said, "old Don!"

"Ay, it's Don, little Dot," he answered, "and you belong all to me now. I'll take care of you, never fear. They say Jesus Christ is fond of little children, and he'd never like them to be beaten or sent to the workhouse, I'm sure. You shan't go, though Mrs. Clack is dead."

His voice faltered as he uttered these last words, and the tears glistened in his eyes as Dot patted his cheek with her small hand.

"She's tomin' back aden," lisped Dot.

"No, never!" cried Don, breaking down into a passion of weeping, and hiding his face on Dot's curly head; "nobody ever comes back from where she's gone to," he sobbed. "But, oh! she knew about God and Jesus Christ, and she wouldn't be so frightened to go Dot. When I know all about God, I'll teach you and everybody else, so as nobody will be afraid to die."

"She's tomin' back aden to-morrow," persisted Dot; "she kissed me, and said good-bye, and went away; a long long way off, where dere's flowers and everything; but she said she'd come back aden and take me some day. It's a bootiful place, old Don, and folks is kind to her dere. You shall come too, old Don."

"Ay, ay, we'll go," he said with a heavy sigh; but oh! it may be a long while first; and I've lots to learn before I'm fit to go to such a beautiful place. I know scarcely nothing yet and I must

set about learning all I can, though Mrs. Clack is dead."

It was time to seek a refuge for the night, but there was no difficulty about that, as Don had half a crown in his pocket which had been given him by some of his short-lived acquaintances at the seaside. Don was only one among many who spent a few days at the Home and then were lost again in the great multitudes that thronged London streets. With this half-crown, prudently laid out, he could provide food and lodging for himself and Dot at least for the next two days and nights; and on Monday morning he must set to work somewhere at something. He bought some little pies for their supper, and in the quietest corner of a crowded lodging-house he fell fast asleep, worn out with grief and fatigue, and with little Dot safely protected by his arm.

Ladies in the Universities.

The following is from the London Schoolmaster:

"The ladies are gradually insinuating themselves within the universities. They have taken up their place of abode as students within the shadow of those seats of learning, and sit meekly at the feet of the professors who come forth to teach them. They have been allowed to submit themselves for examination, and the authorities have been generously pleased to signify the places which they would have occupied in the official record if they had belonged to the other sex. All this is but a beginning, and, as *The Times* observes, 'We only compassionate the donors if they think this will be the end of it.—When a long series of young ladies has received certificates of various high places in the Mathematical or even the Classical Tripos, a cry will naturally rise for the honours of the Tripos itself. If a woman have beaten the titular Senior Wrangler or Senior Classic, should any such dignities still survive, it will naturally be denounced as a shameful masculine injustice to deny her his distinction. It will be no sufficient remedy to intercalate university calendars. After that grievance has been amended, other more practical questions will be stirred of fellowships and scholarships, if not of lectureships and tutorships. The assertion of the title of women to compete intellectually on an absolute level with men implies a right to partake in the rewards of success. When at last the victory is logically complete, the doubt we may be excused for feeling is whether the benefit to women and to mankind at large will be unmixed.'

"*The Times* can scarcely bring itself to look with satisfaction on the prospect of the youth and beauty of the softer sex being moulded on the lines of the present undergraduate system. Admirers of womanly graces as they are must not be expected to delight in the prospect that all the more eager and the brighter specimens of their sex are to be taught to look to a prominent position in the Cambridge Tripos as a supreme object of ambition. Considerable numbers of Cambridge undergraduates emerge morally and physically and mentally unaffected by their contact with scientific gymnastics. By the time a course of Cambridge has become fashionable among women, the feminine organization may have grown equally proof against its potency."

Baptist Texts.

The *Interior* gives a prominent place on its first page to a writer who reproduces a paragraph from an old number of the *Advance*, of which the following is a part:

"The Baptists are in danger of losing their two pet texts, which have done so much service in the cause of 'believers' baptism. The most ancient and authoritative manuscripts of the New Testament, the Sinaitic and the Vatican, are found not to contain the passage in which occur the words that are on every Baptist tongue: 'He that believeth and is baptized, shall be saved.' Think of the sermons that will be useless, and the volumes of argument against infant baptism that will become voiceless, if the critical editions of the New Testament shall throw out those words! The noted Baptist scholar, Dr. Conant, declares in the October *Bibliotheca Sacra*, the Vatican manuscript to be 'the highest single authority for the text of the New Testament.' The double authority of that and the Sinaitic manu-

script must then be well-nigh decisive. The other text, an equal favorite, is that in which Philip replies to the request of the eunuch for baptism: 'If thou believest with all thy heart thou mayest.' This is not found in either of the three oldest manuscripts, the Sinaitic, the Vatican, or the Alexandrian, and it is rejected by the three highest critical authorities, Lachmann, Tischendorf, and Tregelles, whose united judgment no living scholar may reverse."

The Baptists have long been acquainted with the controversy as to the right of these two verses to a position in the text of the New Testament, but have not thought it necessary to be disturbed by it. They have rested on foundations broader than two doubtful passages. If the contributor to the *Interior* thinks they will have nothing left when these "pet texts" are expunged, let him turn to Mark i. 4, and observe that John preached the "baptism of repentance for the remission of sins." Let him turn to Acts ii. 38, and hear Peter addressing the multitude on the day of Pentecost, and commanding them to "repent and be baptized; every one of them." Let him turn to Acts viii. 12, and observe that when the Samaritans "believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Let him turn to Acts x. 47, and hear the question of Peter before baptism was administered to the household of Cornelius: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?" Let him turn to Acts xvi. 31-33, and consider that all who were baptized in the household of the jailer were hearers and believers. There are many others; we cite these as specimens only, so as to relieve the anxiety of our Presbyterian brother. We assure him that the poor Baptists are going to want for nothing. And now, will he be so kind as to show us just one text about infant baptism, just one about the baptism of anybody who had not professed to repent and believe? It is a small favor that we request. We have waited for it a long time. We want only a single verse, nay, a single word. Will our good Western brother be so kind as to do what none of his Eastern people have ever consented to do? We rely upon the large and generous Western nature to respond to our appeal.—*Watchman*.

Correspondence.

For the Christian Messenger. Intercommunion Again.

I do not believe much in controversial writings, especially among Baptists. Our denominational organs should be kept as free from them as possible. But when an article appears possessing the nature to affect the springs of denominational vitality and christian fellowship we should arise in our might in their defence.

In the CHRISTIAN MESSENGER of Feb. 2nd, the Rev. J. C. Bleakney has an article founded on the question, "Have the members of a Baptist church the Scriptural right to commune in other Baptist churches of the same faith and order?"

I would like to ask Bro. Bleakney if he can find anything in the New Testament prohibiting such a practice? Certainly he has failed to produce in his article one passage from the New Testament to show that "intercommunion" is contrary to the will of Christ. If he has anything in reserve vetoing the practice it must be in the epistle ascribed to Barnabas, or in some old manuscript yet to be discovered. For my part I cannot find a single passage in the entire New Testament that contains a single word that would favour a discontinuance of a privilege and practice that Baptists have enjoyed for centuries, yes, from the days of the Apostles to the "Underground Church," and from this church to the *Donatists*, and so on down to this very hour. But Brother Bleakney has asserted "intercommunion" to be unscriptural, and hence without any foundation for its practice. Now he must prove it. It remains for him to do so; for until it is proved it can have no claim to reception. I have nothing in his article to disprove, from the very fact that he has not proved anything, that is from the Sacred Scriptures. If he had done so in favour of the position he has taken, it would

remain for me, according to logical rules, to prove my objection before it can be admitted against the evidence produced.

But the practices of the Baptist churches with reference to the administration of the Lord's Supper, I affirm to be in keeping with the Scriptures of God, and hence is right. In proving this I will necessarily show the position assumed by Bro. Bleakney to be wrong.

In Luke xxii. we read that Christ sent Peter and John to prepare the Passover that they might eat. "And they went and found as he had said unto them; and they made ready the Passover. And when the hour was come he sat down, and the twelve apostles with him." This was certainly a departure from the general "rule," if it were confined to "each family" of the Jews as it is quoted by Bro. B., for here are twelve representing different families. If such a thing did exist among the Jews, surely the Lord Jesus Christ has shown them a better way on broader principles. Certainly he has broken down a narrow-minded exclusiveness.

It will also be recollected that it was on this ever-memorable occasion our gracious Lord instituted His Supper, and when he said to his disciples, "This do in remembrance of me." Now, will Bro. Bleakney show me wherein "it is contrary to the analogy between the Passover and the Supper," especially in this case? The fact is, it cannot be shown in any way that "intercommunion" is a departure from any truth, precept, or example taught by Christ on that commemorative occasion.

Christ restricted his ordinance to certain persons,—persons of a particular qualification,—a qualification which all the members of the Baptist denomination claim to have, and therefore have "the Scriptural right" to commune with each other when an opportunity offers.

I will venture to ask my Bro. Bleakney a question. Suppose a Pedobaptist were to enter your church on the occasion of the communion, and asked to sit down with you at the Lord's Table, what would you tell him? Would you not say to him, "We believe that New Testament baptism is a pre-requisite to the Lord's Table?" But suppose a pious member of a Baptist Church should come and make such a request, what would you do with him? what would you say to him? Could you do aught else but receive him, knowing that he had submitted to the requirements of the gospel, and was a member in good standing with his church,—a Baptist church,—a church to whom the precious memorial of the dying love of Jesus Christ the Son of God has been committed? But sir, according to your idea, you would be under the painful duty of saying to your brother of the same faith, "Stand back, we are more holy than thou."

Again, let me propound another question. How would you proceed, provided you were pastor of two or three churches, and the Lord's Supper was administered in each of them at regular intervals? You hold your membership only in one, but you are expected to administer the ordinance in each. Could you practice intercommunion? What would you do? Please inform us in your next article.

Paul joined the church at Jerusalem directly after his baptism, and we have no account of him ever transferring his membership. Did he go to Jerusalem every time he wished to commemorate the love of his dying Lord? The idea is certainly preposterous.

But still he reasons that to change the practice "would be more in keeping with Scripture teaching." Of course that supposes our present practice to be unscriptural. My candid impression is, the effort to prove that it is unscriptural would involve him in a serious difficulty, and place him in a peculiar position, one subject to the severe criticism of every Baptist Bible scholar. He will require something stronger and plainer in his favor than Acts xx. 7, where it is positively asserted that "upon the first day of the week the 'disciples' came together to break bread," and that Paul preached unto them." Let us examine this text. Paul is on his way to Jerusalem, verse 16, with his companions, whose names are mentioned in the 4th verse, "And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius, of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus." All

members of different churches. These preceded Paul and Luke to Troas, to announce the coming of Paul, and to prepare for the occasion in question, verse 5. Paul remained at Philippi till "after the days of unleavened bread, and then came to the city of Troas, on the coast of Mysia, where he abode seven days" with the disciples, verse 6. The day before his departure to Jerusalem being the "first day of the week," all of the disciples of the city, together with Paul's companions, meet in an upper room to celebrate the commemorative ordinance of their Lord, and to listen to Paul's farewell sermon. What a glorious season these disciples enjoyed. A season of "intercommunion."

I am afraid that Bro. Bleakney did not give these passages a due examination, or his interpretation of the 7th verse would not have been against a plain practice enjoyed by the churches in the apostolic period, and is a precedent for all Baptist churches in all time.

Finally, let us go to Romans and look at the xvi. chapter for further proof in favour of our practice, commencing at the 1st verse: "I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you," etc. "Phoebe" is a member of the church at Cenchrea, and was at this time in Rome on some kind of business; and it might have been in connection with the churches. However, Paul gave her a recommendation to the church in Rome requesting that the church receive her in the Lord, verse 2. But what did Paul mean here? Did he intend that they should just recognize her as a member in good standing with her "church at Cenchrea," or that they should "receive" her into their christian fellowship in the name of the Lord, and sit down with her at the table of the Lord, as a servant of the church of the same faith and order? Let common sense work.

Does Bro. B. contend for interrestricted communion on the ground of discipline? Then he would cut off a privilege from godly persons for the sake of a Judas. Christ did not turn the disciples out because of the traitor, for it is probable that he remained in at the Supper. Dr. Hovey says: "If he remained with the rest, and partook of the Lord's Supper, it was in the character of a true disciple, the omniscient Saviour alone perceiving his hypocrisy." God only can judge the heart.

The invitation usually given by Baptist ministers on communion occasions, restricts the ordinance to persons of particular qualification, and that to my mind leaps no boundary of Scripture. Let us cling to the "old paths," and do nothing that would prevent the stream of christian fellowship from flowing on. T. M. MUNRO.

For the Christian Messenger. Our Foreign Missions. No. 6.

Dear Brother,—The financial aspects of our Foreign Missionary enterprise have been of a very satisfactory character. In 1873, the date at which we embarked our independent mission, we had in our treasury about \$10,200, and from that time to the close of our last fiscal year our Treasurer has received about \$47,300. As far as can be ascertained by the reports, which are somewhat obscure, this amount has been contributed about as follows: Nova Scotia, from all sources, \$27,500; New Brunswick, \$10,600; P. E. Island, \$3,000; interest accrued, discount, exchange, &c., about \$6,200; total receipts, say \$57,500. The expenditure during those seven years has been about \$50,000, leaving a balance of about \$7,500 on hand at the close of last year. This is evidently a good showing, considering the number and material resources of the Baptists of these Maritime Provinces. But when we take into the account the large number of our churches which have not participated in this benevolence, we can see that it is capable of even greater enlargement.

The financial department of this great work having always been in this healthy and satisfactory condition, our Foreign Mission has not seemed to require that attention and criticism which we have so freely bestowed upon our other denominational enterprises. Have we not